

to the worship of INDBA and AGNI, who
are of a
white complexion, and rise from below
with bright
rays to heaven : they verily have liberated
the waters
from bondage: may all our enemies
perish.

9. ISTDKA, wielder of the thunderbolt,
instigator
(of acts), may the numerous merits, the
many excel-
lences of thee, who art the bestower of
affluence
and of male offspring, perfect our
understandings;¹
may all our enemies perish.

10. Animate with praises that brilliant
adorable
INEEA, the distributor (of riches), who by
his might
breaks the eggs of SUSHNA : *" may he
conquer the
celestial waters : may all our enemies
perish.

11. Animate that INDRA to whom
sacrifice is due,
—sincere, bountiful, adorable; him who
frequents
sacrifices,, who breaks the eggs of SUSHNA ;
thou hast
conquered the celestial waters : may all
our enemies
perish.

12. Thus has a new hymn been
addressed to
INDRA and AGNI, as was done by my
father, by
MANDHATRI, by ANGIRAS ; cherish us with
a triply

¹ The meaning of this verse, even with the help of
the scholiast,
is far from intelligible. | *Sdyana* would seem to

take it thus:

" Indra, wielder of the thimderholt, instigator (of acts), of thee, the gladdener, the "brilliant, the hero, the wealth-bestower, numerous (or 'ancient,' cf. iv. 23. 3) are the "comparisons, numerous (or 'ancient') are the praises, which exercise our understandings."

In his Comm, on iv. 23. 3 he takes *upamatayah* as *ddndni*]]

² *SusTinasya dnddni*, "egg-born offspring:"

andajdtdni ajpa-

tydni) according to the scholiast.